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... THE ...

CONVERTED CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,
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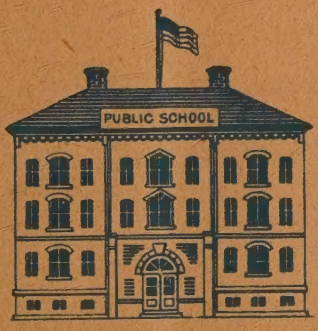

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VARIOUS NOTES.

We make no apology for reproducing the remarkable article that appeared in the New York *Independent* on the fight for supremacy between the Irish and German Roman Catholics in this country. It is a historical document. Archbishop Ireland and his party gained a temporary victory at Rome, but now the Germans have their revenge in the degradation of Bishop Keane and his expulsion from the Washington Catholic University; and they will be heard from again in this line. What a phillipic Archbishop Ireland hurled at his German co-religionists! They will never forgive him or his party, and with the sturdy perseverance of their race—"the compatriots of Bismarck," as Ireland calls them—will pay him back in his own coin. On with the fight, ye prelates and priests of Rome! When the people come to know what false, vicious, wicked hireling shepherds ye are, they will hear the voice of the true Shepherd who will gather them into His fold.

CHRIST'S MISSION DEBT.

When possession was taken of the building now used and owned by Christ's Mission there was a heavy debt on the property, but it has been gradually paid off, and now there remains only $7,000. The first large payment on the building was a legacy of $3,000 bequeathed by a member of Dr. John Hall's Church, a converted Catholic, who consulted Dr. Hall on the subject. The last $500 to pay off the whole debt has been promised by a lady of this city. If all the friends who are interested in the work will contribute what they can the debt will soon be paid.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE,

EDITED AND PUBLISHED BY

REV. JAMES A. O'CONNOR.

(Formerly a Roman Catholic Priest.)

NOW IN ITS 14TH YEAR.

This magazine is specially designed for the conversion of Roman Catholics to Evangelical Christianity. Its special features are testimonies of recent Converts from Rome (five thousand of which have been already published); accuracy and reliability in the statement of Scripture truth and Historical facts on the questions at issue between the Protestant Christian world and the Roman Catholic Church; exposure of the intrigues of the Papal Hierarchy and Jesuits in the political, social and family life; with information and enlightenment on all Roman Catholic subjects.

Annual subscription $1.00. Send 10 cents for sample copies.

JAMES A. O'CONNOR, Publisher,
142 West Twenty-first Street, New York.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. FEBRUARY, 1897. No. 2.

EDITORIAL NOTES AND COMMENTS.

THE Pope and his agents at Rome as well as the hierarchy in this country will not be pleased with the record of the German converts from Rome—hundreds of them—that we publish this month. But Christians of all denominations will rejoice at the evidence here presented of so many living witnesses of the power of God to save from sin and superstition. And these hundreds of conversions are not a tithe of the number of converts rescued from the false and anti-Christian Church of Rome in our day. The twenty millions of souls that the Roman Catholic Church has lost in this country have not all been gathered into the Church of Christ; but if ministers of the Gospel in all denominations would labor as zealously for the conversion of the followers of the Pope as the German Methodist pastors have done, hundreds of thousands of these people would be saved from infidelity. There is no greater or more promising field of Christian work in the United States to-day than this work for the conversion of Roman Catholics. The door is open, the Lord is calling the people to come out of Rome, "out of darkness into light," and He is ready to receive them. But how shall they hear without a preacher? The Apostle Paul says: "Whosoever shall call upon the name of the Lord shall be saved." But he adds: "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?"

We ask our readers to unite in prayer that God might stir up the churches of all denominations to do something for the conversion of the Roman Catholics who are cheated and defrauded by their bishops and priests regarding the salvation of their souls. They know not Christ as their Saviour. They have heard of Him as He is seen in pictures—a child in the arms of Mary who rules, directs and commands Him as a mother does a babe—or as a being over whom every priest has control when he says mass and brings Him down on the altar in the form of a wafer. Mary and dead saints and statutes and pictures, and pieces of bones called relics, are the objects of devotion and worship presented to the people, and the priest is the "boss" of the whole machinery. Surely this is not the religion of Christ, and everyone who understands what this Roman system is should pity its dupes and do something for their enlightenment and conversion. Tell them of Jesus who is able to save them to the uttermost, and they will come to Him as their Friend and Saviour.

Rome in America Divided.

The long article which we copy from the New York *Independent* will command the attention of our readers. Last month we quoted from the "Ave Maria," a respectable Roman Catholic paper published by the University of Notre Dame, Indiana, some extracts referring to the divisions and dissensions in the Roman Church in this country. That paper said:

"We are in danger of becoming a divided host ourselves in this country.

"A spirit of faction has taken possession of us.

"A lamentable change, evident to the least observant, has since come over us.

"Peace has been destroyed and progress arrested.

"In our dissension decency has been outraged, charity wounded, truth and justice violated.'"

A Roman Catholic priest in good and regular standing who says mass every day and forgives the people their sins not only confirms this but goes into the history of the causes of the dissensions in the Roman ranks. His abuse of the German Catholics will be bitterly resented by them. The inside view he gives of Rome in America throws much light on the causes that have led to the expulsion of Bishop Keane from the Catholic University. Evidently the Germans have gained a victory in the contest. They have been supported by all the power and influence of the Jesuits who from the first have been opposed to the Washington University. For more than a hundred years the Jesuits have a college of their own at Georgetown, D. C., and they naturally thought the new affair at Washington would interfere with them. Now they have got rid of Keane and his "liberalism," and the new rector, Dr. Conaty (who received his degree from them), will be there ally in carrying out their policy of Romanism pure and simple.

More German Bishops.

There are many German Bishops in the Roman Catholic Church in this country, and from present indications there will be more. The appointment of German bishops is a victory for the Jesuits and an attack upon the "liberals," who for the last few years have been posing as "Americans," "men with American ideas," etc. This can be seen in the latest appointment, that of a German Benedictine monk as bishop of Wilmington, Delaware. A press dispatch from Baltimore dated January 22, 1897, says:

"A special cable dispatch from Rome says that the Pope has selected the Very Rev. Felix Hintemeyer to be bishop of Wilmington, Del., as the successor of Bishop Alfred A. Curtis, who last year forwarded his resignation to Rome. The new bishop of Wilmington is a monk of the Benedictine Order, which is mainly composed of natives of Germany and Switzerland. The order has entered largely into the missionary work of the Catholic Church in North Carolina within the last fifteen years. The Vicar-Apostolic, Bishop Leo Haid, is a prominent member of the order in this country. His residence is at the Abbey of St. Mary-Help, Belmont, N. C., of which he is also the mitred abbot. Father Hintemeyer is one of his chief assistants, having been for the last eight years prior of the abbey, professor of theology and philosophy there, pastor of the abbey church, secretary and chancellor of the Vicariate Apostolic and one of the bishop's consultors."

On this subject the New York *Tribune*, January 23, said editorially: "The appointment of the Very Rev. Felix Hintemeyer Bishop of Wilmington will be a great surprise to Catholics, as he was not one of the three men whose names were sent to Rome. His appointment will probably give pleasure to the German Catholics."

Satolli's Trickery and Deception.

The accuracy of the statements repeatedly made in this magazine regarding the divisions in the Roman Catholic Church in this country, the dissensions and bitter quarrels of the hierarchy, and the double dealing and deception of the tricky Italian Satolli, has been verified on every hand. Last month we quoted high Roman Catholic authorities on this subject, and this month we present the following from the Baltimore *Sun*, an influential daily paper owned and edited by Roman Catholics who are personal friends of Cardinal Gibbons, and presumably represent his views on Church affairs. This item appeared in the New York *Tribune*, January 24, 1897:

The Baltimore *Sun* quotes a prominent Roman Catholic priest of the Baltimore Archdiocese as follows: "When Mgr. Satolli first came to America as the Papal Legate he ranged himself most decidedly with the liberal wing of the Church, with the element represented by Cardinal Gibbons and Bishop Keane. He has gone completely back on that attitude, has turned his back on those whom he called his friends then, and has since sided most emphatically with the narrow wing, with the party which believes that Cardinal Gibbons and Bishop Keane are doing too much to Americanize the Church in this country. Whether he really held the liberal ideas which he professed to hold in the beginning and has since altered his opinion, or whether he was simply diplomatic in his utterances and acts at first and is now showing his true colors, is a puzzling question."

End of Bishop Keane's Career.

When Bishop Keane had been expelled from the Washington Catholic University he wrote to the Pope saying he would not go to Rome, but would live in retirement in his own country. He went to California for rest and recreation, but he had scarcely arrived there when he received a peremptory order from the Pope himself to go to Rome immediately. He went. On his arrival there last December he was made a titular archbishop (which means that he can be addressed as "Your Grace" instead of "Your Lordship"), and was told to keep quiet and enjoy himself. For his support he will receive a salary of $80 a month as a petty official in one of the churches. We quote again the New York *Tribune*, February 2, 1897:

Archbishop Keane has been appointed by the Pope Canon of St. John Lateran, in Rome. "The appointment as Canon," says the Baltimore *Sun*, "is one of the most lucrative gifts in Rome in the power of the Pope. It is in the nature of a sinecure, at least as long as one remains in Rome, for the canons put in an appearance at their church when they please and as they please. As canon of St. John Lateran Archbishop Keane will be required to say offices both morning and evening. For this he will receive something over 400 francs a month. According to the number of times he assists at the offices his recompense will be increased, the money being divided in what are known as 'distributions.' As each canon enters his stall at the beginning or end of each recitation of the divine office his name is taken by a clerk sitting in the lowest bench of the choir. The appointment of Archbishop Keane as Canon is believed to be the first instance of an American prelate or priest receiving this honor. There are several foreigners canons at Rome, and among them is one Englishman, but no Americans."

Poor Bishop Keane! Why did he not remain in the United States, where he would receive every month more money for masses to deliver souls from purgatory than he now gets for the drudgery of "assisting at the office of a canon" in Rome. If he does not go

to the church for an hour or so every morning and evening he will be "docked" by the time-keeper "who sits on the lowest bench of the choir." As it is a well known fact that every official in Rome, from the cardinals down, can be bribed for a small sum, Bishop Keane can shirk the perfunctory prayers in the church by an occasional " tip " to the time-keeper. But what a wretched crew these Roman prelates and priests are upon whom the people depend for the salvation of their souls.

Phelan Continues to Flourish.

The Rev. D. S Phelan referred to by the *Outlook* in the article which we quote from that paper this month is the same Father Phelan who said in his paper, the St. Louis *Western Watchman* of October 29, 1896, that " Father O'Connor, who has maintained a refuge for apostate priests in New York for years, has been adjudged insane and was now in an asylum in Ohio." That is Phelan's way of killing off the Editor of THE CONVERTED CATHOLIC. As far as we have learned he has not retracted this infamous falsehood, and will not do so. As pointed out in the December CONVERTED CATHOLIC by a learned lawyer of this city he could be made to retract and pay heavy damages in a suit for slander, but we shall not sue him in the courts of this world. It is hard for human nature to bear such villainous attacks, but every Christian will endorse our course in leaving Phelan alone and pursuing the work the Lord has given us to do. That work is not merely to contend against the false doctrines and iniquitous practices of the Roman Church, but chiefly to rescue the priests and people from its evil influence and lead them to a knowledge of the truth of the religion of Christ. By the grace and help of God, Phelan and all the other agents of the Pope cannot turn us aside from this work, though they resort to all the devices of Satan. The *Outlook* quotes him as an orthodox exponent of Roman Catholic doctrine, and the *Independent* invites him as a representative priest to contribute to its columns a history of the Roman Catholic Church in this country. Was it a spirit of sarcasm that induced the *Indepentent* to single out Phelan as the representative of Romanism? If so his article has filled its purpose.

Services in Christ's Mission.

At the meeting in the chapel of Christ's Mission, Sunday evening, January 31, when Pastor O'Connor preached a sermon that was specially intended to be helpful to many Catholics who had called on him during the previous week and whom he had invited to be present that evening, expressions of joy at seeing the new way of life through Christ the Saviour opened up for them were heard from many. A Roman Catholic priest who had come to Christ's Mission a few days before was present for the first time, and he said the service was most helpful to him. He is a learned man, as his translation of the German ministers' letters from the *Christliche Apologete* that appear in THE CONVERTED CATHOLIC this month shows. He has read much on the Protestant side of theological questions, but he has been ignorant of the way of salvation through Christ alone, and he came to Christ's Mission, where he knew he would be welcome, to learn about his Saviour and Redeemer.

At the close of the meeting Pastor O'Connor asked the congregation to pray the Lord to raise up friends for the Mission who would sustain it, as he had no salary, and the debt on the Mission was a burden that he ought not to carry. The labor was hard, but it was a blessed one, and he would press on in the name of the Lord.

MELANCTHON'S FOUR HUNDREDTH ANNIVERSARY.

IN November, 1883, the Christian world commemorated the four hundredth anniversary of the birth of Martin Luther by sermons, addresses and public meetings that extolled the greatness of this mighty father of the Reformation. On the sixteenth of this month another celebration of the four hundredth anniversary of the birth of another hero of the Reformation, Luther's dearest friend, Melancthon, will be held in many countries. Philip Melancthon, the associate and friend of Martin Luther in the great work of the Reformation, was born in the town of Bretten, a town of the lower Palatinate, or the Palatinate on the Rhine, on February 16, 1497.

PHILIP MELANCTHON.

Philip Schwartzerd (schwarz, black; erd, earth) "black earth" was the son of George Schwartzerd, an armorer to the Elector Palatine Philip, and of Barbara Renter, his wife. His mother was the daughter of a sister of the famous John Reuchlin of Pforzheim, the celebrated writer on the humanities, who had won for himself the title of the "teacher of Germany." His father died while he was still a mere boy, and Reuchlin assumed the direction of his education and fastened upon him the stamp of learning by familiarly using the Greek equivalent of his name, Melancthon. Under the direction of Reuchlin the youth attended the Latin school at Pforzheim, whither he went in 1507, and the universities of Heidelberg and Tuebinger. Melancthon had a very bright intellect, and was a sweet, studious boy. He early mastered Latin and Greek, writing and speaking them with accuracy and fluency. He studied He-

brew. When only fourteen he took Bachelor's degree at Heidelberg, and about three years later he took his Master's degree. In 1516 he won a tribute from the prince of northern humanists more precious than any academic honor. In that same year Erasmus exclaimed in his notes to the New Testament published at Basle: "Immortal God! what expectations does Philip Melancthon excite, who is yet a youth—yea, we may say, a mere boy, and has already attained to equal eminence in the Greek and Latin literature. What acumen in demonstration, what purity and elegance of style, what rare learning, what comprehensive reading, what tenderness and refinement in his extraordinary genius." Naturally Melancthon was greatly pleased by the notice taken of him by Erasmus. He lectured on classical literature in the university of Tuebinger (1517) and before the completion of his twenty-first year found himself already famous. The universities of Tugolstadt and Leipsic also extended invitations to him. But through the good offices of Reuchlin and under his advice he choose rather to accept an invitation from the Elector Frederick the Wise of Saxony to the Greek chair in his university of Wittenberg, where Luther had already commenced his warfare against the iniquities of Rome. Melancthon was in full sympathy with the bold monk who had flung his defiance in the face of the Pope. He was attached to Luther with all the affection of a susceptible heart. "Luther," said he, "supplies the place of all my friends; he is greater and more admirable for me than I can dare to express. As often as I contemplate Luther I find him constantly greater than himself."

Another fine trait of Melancthon's character was his extreme disinterestedness whenever good was to be done. When all his money was spent he would secretly carry his plate to some merchant, caring little of depriving himself of it since it gave him wherewithal to comfort the distressed. His good nature was extreme. He possessed several ancient gold and silver medals, remarkable for their inscriptions and figures. He showed them one day to a stranger who called upon him. "Take anyone you like," said Melancthon. "I should like them all," replied the stranger. "I confess," says Philip, "that this unreasonable request displeased me at first; I nevertheless gave them to him."

Learning was his passion. "I apply myself solely to one thing," said he, "the defence of letters. By our example we must excite youth to the admiration of learning, and induce them to love it for its own sake, and not for the advantage that may be derived from it. The destruction of learning brings with it the ruin of everything that is good—religion, morals, Divine and human things"

Sometime after his marriage Melancthon, in company of other friends, made a journey to Bretten in the Palatinate to visit his beloved mother. As soon as he caught sight of his birthplace he got off his horse, fell on his knees and returned thanks to God for having permitted him to see it once more. Margaret almost fainted with joy as she embraced her son. She wished him to stay at Bretten, and begged him earnestly to adhere to the faith of his fathers. Melancthon excused himself in this respect, but in such a manner as not to hurt his mother's feelings. He was firm, yet kind and gentle. His gentle disposition was also manifested in the letter he wrote to Erasmus on the 1st of August, 1530: "You would not believe there was such fury in man as is shown by the papal advocates. They say the Emperor and his brother are for moderation, and they want to force them into violence. You, I understand, warned him

against listening to them, and I hope your words will weigh with him. Continue your good work, and deserve the thanks of posterity; you cannot use your influence to better purpose. . . . "We have given our own views without condemning others. We are told our consessions are too late; but we wish to show that we desire peace if we can have it on fair conditions. Great changes are plainly imminent. God grant our rulers may be so guided that the Church is not wrecked in the process. Again I beseech you for Christ's sake, do not let the Emperor declare war against quiet citizens who are willing to accept fair conditions"

When Dr. Eck, the Papal champion, at the beginning of the Reformation, was defeated in argument by Luther, he turned on Melancthon, upon whom he poured out his wrath. He was compelled to acknowledge the scholarship of Melancthon, whom he styled "that grammarian of Wittenberg, who, to say the truth, is not unacquainted with Greek and Latin."

Melancthon's reply to Eck was his first theological writing. "It is marked," says D'Aubigne, "by the exquisite urbanity which distinguishes this excellent man." In this reply to Eck Melancthon shows that we ought not to explain the Holy Scriptures by the fathers, but the fathers by the Holy Scriptures. "How often," says he, "has not Jerome been mistaken!—how often Augustine!—how often Ambrose! How often do we find them differing in judgment—how often do we not hear them retracing their errors! There is but one Scripture divinely inspired and without mixture of error. . . . What then, you will say, can the fathers contradict each other? And what is there so surprising in that? I reverence the fathers because I believe the Holy Scriptures. The sense of Scripture is one and simple, as heavenly truth itself. We enter into it by comparing Scripture with Scripture, and deduce it from the thread and connection of the whole. There is a philosophy enjoined us with respect to the Scriptures given by God; it is to bring to them all the thoughts and maxims of men, as to the touchstone by which these are to be tried.'"

Melancthon was one of the greatest theologians of the Reformation and, next to Luther himself, the leading expounder of doctrine on the Protestant side. His work, "Loci Comunes," was the earliest of the Protestant treatses on the Bible and dogmatic theology. He differed somewhat from Luther on the question of the Lord's Supper, but their friendship was never broken. Melancthon and Calvin were also great friends, and their mutual love and respect continued until they were separated by death.

The influence of Melancthon on the German Reformed Church in the United States has been equal to that of Calvin, and his anniversary this year will be celebrated by Calvinists, Lutherans and the various branches of the German Reformed Church with enthusiasm and affection for the lovable, gentle, scholar and great theologian.

Theologically speaking it is impossible to separate Melancthon from Luther. In 1521, during Luther's confinement in the Wartburg, Melancthon occupied the important position of leader of the Reformation cause at Wittenberg. He defended the action of the Augustinian monks when they substituted for the celebration of the mass the sacrament of the Supper partaken of by the people under both kinds. At the diet of Augsburg, 1530, Melancthon was the leading representative of the Reformation. With anxiety and tears he drew up for that diet the seventeen articles of the evangelical faith, which are known as the "Augsburg Confession." As the chief confessional state-

ment of the Lutheran Church it is a document of the highest importance. Protestantism does not rest on this or on any human statement but on the Bible. He held conferences with Romish divines appointed to adjust differences, and afterwards wrote an "Apology" for the Augsburg Confession. In 1537, when the Protestant divines signed the Lutheran Articles of Smalkald, Malancthon appended to his signature the reservation that he would admit of a Pope provided he allowed the Gospel and did not claim to rule by divine right.

The continuity of Christian thought thus testified to is one of the most important services of Melancthon's life, and it was this which gave the Reformation its hold upon the educated and thoughtful men of Germany.

Melancthon was mild, amiable, but firm and bold. After showing by various passages of Scripture that the Pope is not superior to other Bishops, "What is it," said he to the States of the Empire, "that prevents our depriving the Pope of the rights that we have given him? It matters little to Luther whether our riches, that is to say, the treasures of Europe, are sent to Rome; but the great cause of his grief and ours is, that the laws of the Pontiffs and the reign of the Pope not only endanger the souls of men, but ruin them entirely. It is on this ground then that Luther appeals to your faith and zeal and that all pious men unite with him —some aloud, others with sighs and groans. Call to remembrance that you are Christians, ye princes of a Christian people, and wrest these sad relics of Christendom from the tyranny of Antichrist. They are deceivers who pretend that you have no authority over priests. That same spirit which animated Jehu against the priests of Baal, urges you, by this precedent, to abolish the Roman superstition which is much more horrible than the idolatry of Baal." Thus spoke the brave Melancthon to the Princes of Germany.

Melancthon was happily married to Catharine Krapp, daughter of the burgomaster of Wittenberg, and settled down in a little house in the College street, the garden of which connected with Luther's. Melancthon's marriage gave a domestic circle to the Reformation. There was from this time one house in Wittenberg always open to those who were inspired by the new life. The concourse of strangers was immense. They came to Melancthon on a thousand different matters; and the established regulations of his household enjoined him to refuse nothing to any one. His later years, full as they were of the bickerings of faction, had a large measure of consolation in the extension of the Protestant faith. The flame of his zeal and piety burnt brightly till the close. Steadily refusing foreign invitations he gathered his little family about him in Wittenberg and there died in his sixty-third year, April 19, 1560, and his body was laid beside that of Martin Luther, his great leader and devoted friend.

Another Priest at Christ's Mission

It will be noticed in reading the letters of the German Methodist ministers that many of these brethren had been priests and monks in the Roman Catholic Church. By a remarkable coincidence—or should we not say, by the special providence of God—those letters were translated by a German-American priest who came to Christ's Mission the last week in January, and who attended a Protestant meeting for the first time in his life when he was present at the services in the Mission, Sunday evening, January 31. He is a learned and able man in the prime of life and had been a priest for many years. He was heartily welcomed to Christ's Mission.

LUTHER AND THE REFORMATION.

A SERMON PREACHED BY REV. DAVID JAMES BURRELL, D. D., IN THE MARBLE COLLEGIATE CHURCH, NEW YORK, SUNDAY, DECEMBER 13, 1896.

"And God said, Let there be light, and there was light."—Gen. i. 3.

IT used to be a favorite objection to the Mosaic account of the creation, that it made light before the sun. In fact, however, that was precisely the case. The darkness of primitive chaos was broken by glimmerings of electric light produced by atomic friction before there was a luminary in heaven. We note a corresponding fact in history. Luther is called "Sun of the Reformation"; but there were foregleams of that great movement long before his time. The Wyclif Bible was completed Anno Domini 1383. John Huss, who advocated the ultimate authority of Scripture as against ecclesiastical authority, was burned Anno Domini 1416. The voice of Savonorola, who preached vital piety under Lorenzo the Magnificent, was hushed amid the flames Anno Domini 1498. But the birth of Luther was as the glory of the full midday beam. His life reads like a melodrama.

First, we see him as a fagot boy carrying fuel for smelting furnaces in Mansfeld—a fit apprenticeship for one who was destined to kindle the fires that should melt the heart of the nations and recast the lives and characters of men.

MARTIN LUTHER.

It was a time of darkness. A cartoon of the period sets forth the condition of things on this wise: A king is saying, "I govern all;" a soldier saying, "I fight for all;" a priest, sleek and portly, saying, "I pray for all;" to which he might have added, "I prey upon all;"

and a peasant, lean and threadbare, lamenting, "I pay for all." The shoeless people were ground down in manifold oppression and ignorance. There was no open vision. The lights of the golden candlestick were quenched in the sanctuary. Barefoot friars crying, *Misericordia!* A fire was sorely needed to illuminate the world and to arouse the dormant energies of the church.

The fagot boy was moved by dreams of greatness. He entered the university with the intention of preparing himself for the practice of law. There an incident occurred which changed the whole tenor of his life. He was walking in the fields with his bosom friend Alexis, when a storm arose and a bolt of lightning smote them. When Martin awoke from unconciousness his friend Alexis lay dead beside him. He fled from the place smitten with an unspeakable terror. He could neither eat nor sleep. He had formed a new conception of div ine wrath ; a certain fearful looking for of judgment took possession of him ; he fled to a monastic cell.

Next a monk is bending over a book—the book that has buttressed nations in truth and righteousness ; the book that has guided multitudinous souls to endless life ; a book more significant than the Sibyline leaves as to the destinies of men; it bore the name, *Ta Biblia*. The monk knew it only as a forbidden book, listed in the *Index Expurgatorius*. He read it furtively until he came to the place where it is written, "Search the Scripturs,efor in them ye think ye have eternal life ; and they are they which testify of Me." With this search-warrant he read more boldly—read until he came upon a portrayal of sin. By this he was enabled to interpret his own heartache. He read of the fire that is never quenched, of the worm that never dies. He grew lean and haggard. The friars saluted him, "Good appetite, Brother Martin!" But the refectory had no charms for him. He returned again to his book. He read, "By the deeds of the law shall no flesh living be justified." The very terror of his situation enchained him. And now he came upon the word that is written: "What the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The light began to break. "He that believeth shall be saved." It was the dawn of day. The song of the new life was within him. It was as when the bridegroom calls to his bride, "Arise, my love; the winter is past, the rain is over and gone, the time of the singing of birds is come; arise, my love, my fair one and come away."

Again we observe the monk Luther on his way to Rome. The Pope has summoned him. Not long before the Elector Frederick had a dream in which he saw a monk with a pen in hand, the feather end of it lost in heaven, the point touching the Pope's tiara and then piercing the ears of a lion that shook its mane and roared. This summons from Rome is the lion's voice. The monk sets out afoot and journeys as a barefoot friar begging his way. He longs to enter the Imperial City. On a southern slope of the Alps he pauses, leaning on his staff; Italy with its blue skies, green vineyards and silver rivers, lies below him, and far in the distance the domes of the great capitol. At the Porto del Popolo he falls upon his knees crying, "Hail, Holy Rome; bathed in the blood of martyrs and sanctified by the memories of the holy past."

Great were his anticipations ; a sore disappointment awaited him. He had hoped to see a multitude serving God in vows of poverty and consecration. He found palatial halls, where priests with round persons and rubicund faces gathered around the stores of famous wine cellars. He looked for hair-cloth and,

lo, there were purple and fine linen, wealth, splenuor, luxury on every side. Here were churches, marvels of architecture, adorned by the art of Raphael and Titian. He looked for voluntary poverty and simple piety; the air was full of ambition and political intrigue. The holy brothers smiled at him as a simple rustic. As he was saying mass a neighbor elbowed him: "We could say it seven times, Brother, whilst thou art saying it once." It seemed to him, honest devotee, that they were worshipping God with their lips while their hearts were far from Him.

There was at Rome—where you may see it to this day—a marble stairway said to have been trodden by the feet of Jesus as He left the Prætorium on His way to the cross. The monk Martin thought to do penance for his sins like others by climbing this stairway on his knees. Half way up the Scala Sancta a voice spoke: "The just shall live by faith." It whispered, spoke louder, rolled like a peal of thunder through his heart and conscience: "The just shall live by faith!" He found himself standing upon his feet. The revelation had come. Never more could the monk Martin be the same man.

And now it is market-day at Juterbok. Here are dog-carts and donkey-carts; here are singers and acrobats; all manner of commodities are on sale—meats and vegetables, live stock, clothing and furniture; and two commodities more which are not so common on market-days; to wit, indulgences for sin and deliverances from purgatory. The centre of attraction is a booth yonder under a great crucifix from which are suspended the Papal arms. A graduated scale of prices is affixed to this booth. Sins are labeled at their market quotations: polygamy, six ducats; perjury, nine; sacrilege, nine; murder, eight; witchcraft, two, and so on. The theory is that the sacrifice of Christ was of infinite merit; He not only atoned for the race, but left a vast treasury of surplus, to which the saints had added by their works of supererogation. It is now proposed to sell out this accumulated surplus for the furnishing of St. Peter's at Rome. The monk Tetzel, who conducts the sale, is an emissary of the Pope. The drum beats and the sale goes on.

In addition to indulgences he disposes of purgatorial deliverances at graduated prices. On a chest suspended from the crucifix is this inscription:

"Soon as the coin within the chest doth ring,
The soul shall straightway into heaven spring."

"Hear ye," cries Tetzel, "O bereaved wives and husbands, and parents of children in purgatorial pains. Why should ye permit them to suffer when they can be delivered by a few paltry pence?" The multitudes are interested and money flows in. But Brother Martin standing in the company sees another picture—One standing as a vender of wares at the crossing of the streets, and crying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." His soul is stirred within him. Is there no one to expose this brazen-faced charlatan? "God willing. I will make a hole in Tetzel's drum!"

And next we come to that memorable day, October 31st, 1517. It is All Hallows' Eve; to morrow will be All Saints' Day The monk Martin with rapid strides approaches the Castle Church in Wittenberg; he draws from beneath his cloak a parchment and unrolls it. The quiet of the evening is broken by the sound of his hammer as he nails that parchment against the chapel door. The sound of his hammer is destined to shake the pillars of Papal Rome and awake the sleeping world. That parchment is the protest from which Protestantism shall spring. It contains Ninety-five Theses, such as these: "The

Pope has no power to remit sin;" "The man who preaches indulgences preaches a lie;" "The man who sells indulgences shall be cast into hell." The next morning the townspeople, in their wooden sabots, were reading these Theses and gossiping about them in their doorways. The event makes no unusual stir as yet. When Magna Charta was signed in the valley at Run nymede flags waved and trumpets blared and great shoutings sounded forth the victory of the people's rights. Here is a greater manifesto than Magna Charta, and destined to a more magnificant place in history; but the river Elbe flows quietly by as if naught had happened to disturb the current of events. The monk's protest meets no response as yet, save from a still small Voice. But the fire and the tempest and all the earthquake will come.

And again we see him at the Diet of Worms. A Papal Bull has been issued against him. He is here to defend his protest. All along the way he had been admonished of dangers awaiting him. "Though they kindle fires," said he, "from Wittenberg to Worms, yet will I pass through by God's grace to face Behemoth and break his teeth." His friends admonished him that he must needs confront the great adversary. "Though there were as many devils at Worms as there are tiles upon the housetops, yet will I pass through in the name of the Lord Christ." He has turned not to the right or left, and here he comes. As he enters the doorway an old captain, bearing the scars of bloody strife, says to him, "My poor monk, a great battle awaits thee; be just and fear not."

He is under the protection of the Elector's guard. The emissaries of the Pope have burned his books, and they would fain burn him. But first they will make an earnest effort to reclaim him. "Revoco" is the word. Revoco! If he will but say "Revoco" all shall be forgiven. He is warned, admonished, tempted with the offer of fat benefices. All in vain. He rises to speak: "Here I stand; I cannot do otherwise; God help me." Never did human lips utter grander words. The clouds are lifting from before the sun; bells ring in heaven; earth echoes with the sound of breaking chains.

Look well at this man. Here is the noblest sight in the universe. A man under the dominion of conscience. A man true to his convictions. A man standing for the right in the peril of death. A man realizing that he is in covenant with God!

And then the monk Luther is spirited away. No one knows whither he has gone. But on a sudden all Germany seems flooded with tracts and pamphlets. They are dated from "The Air Castle," from "The Island of Patmos," from "The Region of Birds." The monk is hidden away in the Castle of the Wartburg, where the ancient landgraves had dwelt. Here he enjoys the friendship of Melancthon. "Come, Philip, let us sing the Forty-sixth Psalm—'God is our refuge and our strength; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea.'" Here he translates the Bible into the vernacular—his great life-work. It is like the forging of a thunderbolt. These Bibles are burned in the streets. There are bonfires in Rome, in Wittenberg, in Worms, in which, with the crackling of parchment, one can hear the prophetic hissing of flesh. But the Bible cannot be burned. The Book of the people has come to stay, and the protest has come to stay.

And now the monk lies on his death-bed. Alas, that his enemies should have been unwilling to leave him unmolested even here. They say that his death was the result of drunken debauch! And it was but yesterday that he preached his last sermon, taking for his text, "Come un-

to Me, all ye that labor and are heavy laden, and I will give you rest." A friend bending over him asks, "Dost thou die in the doctrines of the Reformation?" "Aye." "Dost thou die in the faith of Christ crucified?" "Aye." His lips are moving: "Into Thy hands, O Christ, I commit my spirit; for Thou hast redeemed me." And so the great reformer fell asleep.

The smoke of that long battle of the distant past has cleared away. We are far enough from the time of conflict to pass judgment on the cause and its results. What did the Reformation mean? The Protestant Church stands on *three fundamental facts:*

1. *A free conscience. Ich bin Ich.* Let every man be his own thinker. In the four decades preceding the Reformation no less than 1,300 persons were burned to death for heresy; that is, for thinking for themselves; that being the meaning of heresy in those days. In point of fact, however, every man must think for himself, as he values his soul and hopes to please God. Alone was I born into the world; alone must I face the duties and responsibilities of life; alone must I pass through the valley of the shadow; alone must I stand before the judgment bar. Let no priest or ecclesiastical body prevent my face to-face communion with God.

2. *An open Bible.* He broke the chains that bound the Scriptures to the altar. He flung open its golden clasps. Was it a great thing for the world when Columbus forced the Gates of Hercules and pushed his way out upon the open seas in conquest of Eldorado? It was far greater when Luther threw open the doors of the divine oracles, that whosoever would might enter in.

3. *The doctrine of Justification by Faith* —"*articulum ecclesiæ stantis aut cadentis.*" This doctrine is the foundation of the church; it is also the foundation of personal life and character; as it is written, "Other foundation can no man lay than that is laid, which is Jesus Christ." It is also the sum and substance of all preaching; for no man preaches who does not point an index finger toward the cross, saying, "Behold the Lamb of God!" On this fact rests the renown of the great reformer. His only glory is a reflected brightness from the face of Him of whom it is written: "There is none other name under heaven given among men whereby we must be saved." His word was, "Look to the wounds of Jesus. Look and live."

If the Church of the Reformation still lives, it lives by virtue of the survival of the fittest. It was a great truth that was uttered by Gamaliel: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to be fighting against God." The three centuries of Protestantism have proven its right to survive. One of the most affecting sights in history is the procession of dying religions and philosophies following one another toward oblivion. Truth can only survive.

> "Truth crushed to earth will rise again;
> The eternal years of God are hers;
> But error, wounded, writhes with pain,
> And dies amid her worshippers."

In the market-place of Eisleben stands a statue of Martin Luther, before which Charles V., Frederick the Great, Peter of Russia, Napoleon, the Kaiser Wilhelm, all have bowed their heads. Well may they; their names have shaken thrones and dynasties; but Luther, by the simple power of truth, has left an abiding influence on the souls of men. Protestantism lives, because the truths it represents all centre in Christ, of whom it is written: "His kingdom is an everlasting kingdom, and His dominion is for ever and ever. The earth shall be consumed with fervent heat, the heavens shall be rolled together as a scroll; but the Word of the Lord endureth forever. The mouth of the Lord hath spoken it."

HUNDREDS OF CONVERTS FROM ROME.

WHAT GERMAN METHODISM IS DOING FOR THE CONVERSION OF ROMAN CATHOLICS

IN the excellent German paper, the *Christliche Apologete*, of Cincinnati, Ohio, for Jan. 7, 1897, there appeared one of the most remarkable group of letters that has ever been published by any paper in the United States. The editor of the *Apologete*, Rev. Dr. Albert J. Nast, has long been interested in the conversion of Roman Catholics, and in order to obtain accurate information on the subject he addressed the following letter to 88 German Methodist ministers:

Dear Brother:—Please inform me how many members in your congregation were Roman Catholics. ?

How and when did they embrace the true faith of Christ ?

Could not and should not more be done for the conversion of Catholics in this country ? If so, what ?

Some extracts from the replies of these German Methodist pastors will be of interest to our readers. The first letter is from the Rev. E. W. Simon, presiding elder of the Burlington District of the St. Louis German Conference, who says:

"I am delighted to know that you take so much interest in the conversion of Roman Catholics in this country, and I shall do all I can to assist you in this good cause. I can not say for certain how many converted Catholics there are in the district, but I am sure there are a great many. As to the second question, how and when did the Catholics embrace the true faith of Christ, I can only say that I myself was a Roman Catholic until 21 years of age, and that I was converted by the influence of the good Methodists in Pittsfield, Ill. It is from them that I learned that Jesus Christ alone has power to forgive sins, and that there is no need to call on the priest before we die in order to have our sins forgiven. Christ is with me now, and I am satisfied that He, the High Priest, will not leave me in the hour of death. As to the third question, could and should not more be done for the conversion of Catholics in this country, I say, decidedly, Yes. Why spend so much money for sending missionaries to Roman Catholic countries to bring Catholics out of darkness there when we have them around us here in such great numbers? Let us begin and exert ourselves at home first, give missions and visit the people in their very houses, if we have at heart their salvation."

Rev. F. S. Fritz, Aurora, Ill., writes: "We have 6 members in our congregation who were formerly Roman Catholics. I was brought up a Catholic and loved the Church and the priesthood. But to be seven years within the walls of a monastery was too much for my young mind. When 22 years old I wished to visit the Holy Sepulchre of our Lord, but it so happened that instead of going to Jerusalem I went to Liverpool, England, where I found the Son of God. How did this happen ? A German who distributed tracts invited me to come to a meeting where the Word of God was preached. I went, and was edified and moved to tears. They gave me a Protestant Bible, besides different tracts on religion. These tracts mostly treated on the old and new man. I found out that I was the old man, and that I was far from being holy. I remained for a while in the house of a Methodist, who prayed regularly and gave me in every respect a good example. I said to myself, Oh, if I could only do that—live like him and pray like this good Christian ! The thought of doing away with my old sinful ways was continually before my mind, until at last, through the influence and good example of my Methodist brother, my life was changed and my soul was washed in the blood of

the lamb."

Rev. G. E. Hiller, Covington, Ky., writes: "There are 6 converted Roman Catholics in the congregation. They were visited by some of our devoted sisters, who brought them to Christ. Two of these sisters were once Roman Catholics. I think we ought to do more for the conversion of Catholics in this country than we are actually doing. Why? Because among Roman Catholics there are thousands who lead a miserable life on account of not receiving from their Church what they expect. They are not satisfied. Let us gain them over to Christ by love and good works. They fear the priest, hence they will not go to our churches. We must distribute among them Christian tracts, and in our dealings with them be kind. We must preach Christ and Him crucified, who alone can save them. We must not show in any way that we are after their money."

Rev. J. W. A. Witt, Bracken County, Texas, writes: "Seventeen members of my congregation once belonged to the Roman Catholic Church. These Catholics were brought to the true faith in Christ by the good example and the kind interest taken in them by Protestants. The spirit of bigotry must be overcome by the spirit of love."

Rev. Charles Jans, Tacoma, Wash., says: "I have 2 converted Roman Catholics in my congregation. One is a professor of the Puget Sound University, who was once a Catholic priest, and the other is his wife, who became a Protestant this winter. The reason why they came to us was the perception of the spiritual life among us They admired our mutual love and freedom of action, which they missed in the Church of Rome. I have 2 more members in Salem who are now studying to be ministers. One came from a monastery (Mount Angel) where he was a novice, and the other is from Italy."

Rev. J. H. Horst, Grand Rapids, Mich., writes: "We have 2 members who were Roman Catholics. One of them is now the Rev. H. Huelster, who was born a Catholic, and says: 'I went to confession every month. On one occasion I confessed my sins to a drunken priest. He was so intoxicated that he could hardly pronounce the words of absolution. Then the question arose in my heart, can this man represent Christ and pardon my sins in His name? No! drunkards shall not possess the Kingdom of God. This priest was drunk. I shall have no more to do with such a man. I met a good Protestant and told him what had happened. He took me to his church where I listened to a most eloquent sermon. I was so moved by the Holy Spirit that not only I myself, but my five brothers also were converted to Christ.'"

Rev. John J. Keller, Chicago, Ill: "There are three converted Catholics in my congregation. The priest asked too much money of one family for burial of a child, and they came to us, were pleased with our service, and they are now excellent members of our church. I have lately sent letters of invitation to Roman Catholics to come to our meetings. Some of them came and promised to join us."

Rev. Isidor Leins, Aurora, Ill: "I was brought up in the Roman Catholic Church. I left that Church because the priest made us believe that no one could be saved except Catholics. A good Methodist minister who preached salvation for all by word and example brought me to the true faith."

Rev. John Kracher, presiding elder of the Enterprise District of the West German Conference: "I was born of Catholic parents, and converted by reading the New Testament that I received from a Protestant minister."

Rev. M. Georg, Indianapolis, Ind: "I was formerly a Roman Catholic. I

was converted by the eloquence of a Protestant minister. He preached the truth, and when I found out by study and observation that I had been in darkness from my childhood I left the Roman Church and embraced the true faith."

Rev. J. Schwierbach, Ridgefield, Wash: "I am the only converted Roman Catholic in the congregation. I was a Benedictine monk before I received the true faith in Christ."

Rev. H. Schukai, Sheboygan, Wis: "I have one Roman Catholic in my congregation. He was converted by the preaching of the Gospel. Other Roman Catholics came to our meetings, but when the priest and other Romanists began to persecute them they stayed away."

Rev. A. M. Brenner, Charles City, Iowa: "I have 2 Roman Catholics in my congregation. To gain Catholics over to our side we must show more earnestness in the practice of our religion. We must be regular in our devotions and show by our example that we are in the true faith. Roman Catholics are wrong and in ignorance; hence we must enlighten them by our sermons, tracts and friendly intercourse."

Rev. C. H. Graesle, Columbus, Ohio: "I have one Roman Catholic family in my congregation. Five years ago some of the members of the family visited our church, continued to do so, and finally, through association with some of our best members, they were converted, Kindness wins. In my opinion kindness and mercy are like balm to heal the sorrows, the pain and the woes of our unfortunate Catholic brethren and bring them to the true faith."

Rev. Charles Reck, Blue Island, Ill: "We have one converted Roman Catholic. He is a faithful member, and in spite of the many persecutions he has to endure he works out his salvation with a persevering earnestness, and attends church regularly. His example has made those who were lukewarm work better and with greater zeal. Roman Catholics are certainly in darkness, but once converted they are excellent members."

Rev. W. F. Harn, Detroit, Mich: "The only way to convert Roman Catholics is to talk kindly to them. Why not enlighten them by our sermons, tracts and sociable intercourse? Let them be informed of their errors and then they will not remain in darkness."

Rev. E. Hadler, Milwaukee, Wis: "I have 3 converted Roman Catholics. They were converted by the preaching of the Gospel. Prominent Methodists induced them to come to our meetings. They also gave them work and treated them very respectfully."

Rev. H. R. Bornemann, Indianoplis, Ind: "Two converted Roman Catholics are in my congregation. They were received into our church by the kindness of one of our devoted sisters who visited them at their homes. I believe that to go from house to house is a very good way of converting those Catholics especially who have become indifferent about their religion and are dissatisfied. We must go after the lost sheep, like our Saviour, who left the fold to find the lost one."

Rev. B. F. Beal, Mt. Auburn, Cincinnati, Ohio: "I have 8 converted Roman Catholics in my congregation. They were converted by a little Protestant girl who took a Catholic girl to Sunday school. The child loved her Methodist companions, told her mother and sisters and grandma all about the good things she felt, heard and saw, and in the end converted them all by invitting them to attend our services. Roman Catholics should be converted by missions, visits and invitations. Sunday school children are the best missionaries; they have no difficulty in finding out where their little Roman Catholic

associates live. Their doors are always open. Sewing classes are also good instrumentalities for converting Catholics. There Protestants and Catholics are mingled together and learn to love one another."

Rev. A. J. Ross, Osceola, Neb: "At present there are 2 converted Roman Catholics in our congregation. There were more, but they have gone to other parts. Among them was a Catholic priest, who came to the true faith in Christ by deep study of the errors of Romanism. Some Methodist women who married Roman Catholics converted their husbands."

Rev. H. H. Meyer, Wilmington, Cal: "I have 4 converted Roman Catholics in my congregation. They visited our meetings quite often and, finding everything according to their desires, embraced the true faith in Christ. The question, how to convert Roman Catholics, is very difficult, and I shall be glad to learn the result obtained in the *Christliche Apologete*."

Rev. C. A. Borchard, Fairfax, Minn: "One member was a Roman Catholic. He worked for Methodists, was invited to attend our meetings, and joined our church. It would be easy to convert Roman Catholics if we could only reach them. For them it is a sin to have anything to do with us as far as religion is concerned. They are too much under the influence of the priests. What they say is law with them. I think a good way to convert Catholics would be to give them work. There are many of them who love our religion more than their own, but on account of Catholic neighbors, relatives and friends they have not the courage to do as they please."

Rev. J. C. Wurster, Walnut Hills, Cincinnati, Ohio: "Five members were Roman Catholics—a mother and her four daughters. It is our duty to work for the salvation of all. But in my opinion it is much more difficult to save Catholics than Protestants. Roman Catholics are not so enlightened, not so well instructed in the Word of God as Protestants, and they are far more bigoted."

Rev. Emil G. Boch, Muskegon, Mich: "One member is a converted Roman Catholic. She was converted during a mission. I think more missions should be given by ministers for the conversion of Roman Cathalics. Catholics give missions for Protestants—let us learn from them and do likewise."

Rev. Wm. Balke, Peoria, Ill: "There are 2 converted Roman Catholics in my congregation. One was converted by reading a little book on the errors of Rome; the other received the true faith in Christ through the instructions of a brother. It would be a good idea to send proper books or tracts by mail to Roman Catholics. They can close their doors against us, but not against the mail. Then if they become enlightened and properly instructed they will not remain in ignorance."

Rev. C. F. Morf, Maxwell street, Chicago, Ill: "I have 5 members in my congregation who are converted Roman Catholics. Before their conversion they lived in the same house with Methodists, who invited them to our meetings. They were convinced of the true faith in Christ by the sermons and visits of the pastor and other members of the congregation. Liberal minded Catholics are easily converted, but those who are under the thumb of the priest can not be brought to the true faith of Christ The reasons are self-evident. If such Roman Catholics have intercourse with us they will be persecuted by both priest and narrow-minded Romanists."

Rev. Jacob Allinger, Bradford, Ind: "I have 5 converted Roman Catholics in my congregation. They came to the true faith in Christ in our Sunday

school. To convert Roman Catholics I think we must hold camp meetings in their neighborhoods. I know from what I have now and then witnessed that a great many would like to come to our churches if they could do so without being found out. The priest is against them; they wish to please him; hence they are afraid to go near us."

Rev. W. Slung, Girard, Ind: "I have 2 converted Roman Catholics. They came to our meetings because there was no Catholic church near by. They were pleased with the service, attended meetings regularly, and in a short time joined us. The best way to convert Roman Catholics is to distribute gratis Protestant literature among them. Catholics are not free to do as they please, hence we must make them free in a prudent way. If they did not fear punishment, censure, criticism and persecution they would all come to us."

Rev. E. Werner, Detroit, Mich: "I have 2 converted Roman Catholics in my congregation. They were converted by Bro. Pullmann in 1894. They loved to read the Bible, came to our meetings every Sunday, and in that way embraced the true faith in Christ. A good way to convert Roman Catholics is to send converted Catholics among them. They know both sides and are more able to convince their minds and move their hearts more easily."

Rev. F. Kaltenbach, Kansas City, Mo: "I have 5 converted Roman Catholics in my congregation. When they were poor and sick we helped them. In that way they began to love us and our religion. They are now excellent Methodists. We should try to get the children first; their parents will follow afterwards."

Rev. W. Esslinger, Laporte, Ind: "I have one converted Roman Catholic. She is an old pious little mother. A good Methodist often went to her house, prayed with her and read the Bible to her. To convert Catholics we must show in act that we have at heart both their temporal and spiritual welfare."

Rev. J. F Steiner, Minneapolis, Minn: "I have one converted Roman Catholic. He was converted by his wife about a year ago. Mixed marriages help a great deal sometimes to bring Catholics to the true faith. Protestants make good husbands; they are kind to their Catholic wives. I think a good way to convert them would be to preach in the streets."

Rev. F. H. Hamp, Terre Haute, Ind: "I have 2 converted Roman Catholics. There were three; one became a minister and joined the Congregational Chnrch. The best way to convert Roman Catholics is by example and by the preaching of good, sound common-sense doctrine. I was a Roman Catholic myself. Let us attract Catholics by our solid instruction first, and then their conversion will be an easy matter."

Rev. J. E. Muller, Oshkosh, Wis: "I have one Roman Catholic on probation. If we wish to convert Catholics we must not rail against their religion, but show by our preaching and example that ours is superior to theirs."

Rev. H. Pape, Ruthersville, Texas: "I have 5 converted Roman Catholics. They were converted by the preaching of the Gospel. We must have patience with them. They mean well, but it is not easy to drive all superstition out of their hearts at once. A little superstition is better than too much infidelity. As to how to convert them, I think this would depend a great deal on circumstances. Sometimes by the preaching of the Gospel, at other times by visits, then again by assisting them in need."

Rev. Louis Harmel, Council Bluffs, Iowa: "I have 2 very good members who were once Roman Catholics. To convert these mis led brethren we must do everything—pray for their conversion. God will do what we are unable to do. I have preached the Gospel for

the past thirty-seven years, and never had a Roman Catholic refuse to pray with me. We may not be able to make them all Methodists, but I always found it easy to bring them to Christ. I chanced to remain over night with a Roman Catholic once. The wife of Mr. B—— showed me her prayer book. I read some portions of it, when she asked me how I liked it. 'Very well, indeed,' I replied. On my departure I was invited to remain over night again at some other time, and I promised I would. So the next time I stayed with them the lady showed me other books, and asked me what I thought of them, and I replied by saying they were all right. But when I gently informed her that everything was not true, and proved to her how sweet the yoke of our Lord is in our church, she left Romanism and became a Methodist."

Rev. F. H. Thiel, Webster, S. D: "I have 2 converted Roman Catholics. When they came to America our pastor visited them, invited them to our meetings, instructed them and helped them along. To convert Roman Catholics we must show by our acts that we take an interest in their welfare. We must first gain their confidence, then they will read what we give them to read. We should visit them in sickness, poverty and distress, and with a 'God bless you,' we should come to their assistance."

Rev. John Mueller, Ironton, Ohio: "I have 3 converted Roman Catholics in my congregation. I think the best way to convert them is to send the Bible into their houses where they can read it and find the truth for themselves. I have tried to converse with them on religious subjects, but I must confess I have never been successful."

Rev. C. G. Herzer, Nashville Tenn: "I have 7 converted Roman Catholics in the congregation. They must be invited to our meetings; let them read the Bible; it could be sent to them as God's special grace. One of our converted Catholics came to the true faith in Christ through a vision and marrying a Protestant. Let us pray for their conversion every day, and He who has said, 'Ask and you shall receive,' will grant our prayers. Amen."

Reports in other letters are as follows:

Detroit, Mich., O. Rogatzky, pastor, 11 converted Catholics.

Denton, Tex., B. Boezinger, pastor, 4 converted Catholics.

Pearl City: Ill., J. A. Lemke, pastor, 3 converted Catholics.

Parke, S. D., H. J. Loemker, pastor, 2 converted Catholics.

Chicago, Immanuel congregation, H. Wegner, pastor, 2 converted Catholics.

Bushton, Kan., G. G. Grasmueck, pastor, 2 converted Catholics.

Chester, Ill., G. L. Boelner, pastor, 2 converted Catholics.

And one converted Catholic each in twenty other congregations.

The letters of those German Methodist pastors are most convincing in their cumulative testimony that Roman Catholics can be converted if Christian people show an interest in their spiritual welfare. The Jesuits and Paulists from time to time give to the daily papers the names of a few Protestants—generally ritualistic members of the Protestant Episcopal Church—who have become Roman Catholics and shout triumphantly that they are making many converts. On this plea the Paulists are industriously begging money from poor the Catholic servants in Protestant families, urging them to bring their employers to the "Missions for Protestants" and they will surely be converted. If a few weak, foolish Protestants are deceived by these Paulists, that is their own affair. But here we have evidence that hundreds of Roman Catholics have been recently converted in one denomination alone. God speed the good work.

PRIESTS AT CHRIST'S MISSION.

FERRANDO GOES TO VENEZUELA.

THE converted Spanish priest, Don Manuel Ferrando, who came to Christ's Mission in May, 1894, and continued the guest of the Mission as a member of Pastor O'Connor's family until he entered Princeton Seminary the following September, has gone to Venezuela to begin mission work for the conversion of the Roman Catholics of that country. When he left Princeton Seminary he was received into the West End Presbyterian Church, this city, by Rev. Dr. John Balcom Shaw, the pastor, and until his departure for South America he did mission work in connection with the church and also attended lectures in the Union Theologicol Seminary, of which Dr. Shaw is a director. Father Ferrando begins his work in Venezuela under the most favorable auspices. Besides the financial support he has received from Dr. Shaw's church, the various Bible classes conducted by Rev. D. M. Stearns of Germantown, Pa., in New York, Philadelphia, Harrisburg and other cities have contributed liberally to his maintenance in his new field of labor. He has also been enabled to purchase a printing press for the publication of tracts and pamphlets in the Spanish language.

It was a happy event in the life of this talented priest when he came to Christ's Mission a stranger, friendless and unknown. He had not a single acquaintance in this country, but Christ's Mission welcomed him and cared for him until he found many friends. A few days before his departure for Venezuela last month the West End Church gave him a reception when good wishes for his future were expressed by the pastor and officers of the church. In these Christ's Mission cordially joins; and the workers in the Mission earnestly pray that like other converted priests who have gone out from it, this brother may be greatly used of God in bringing his Spanish brethren from the darkness of Popery to the light of the Gospel.

LETTERS FROM PRIESTS.

Within the last few months letters have come from four priests asking to be taken into Christ's Mission for the purpose of getting them situations in secular life. Two of them said they did not care about religion, as they had had enough of that in the Roman Church. What they wanted was positions where they could work and live like men of the world. It is a good thing to get away from the Roman priesthood into the life of the great world and become business men, as many priests whom we know have done. But the way to do it is to withdraw from the priesthood and start out in the new business which seems most congenial. It is almost impossible to find a situation in New York for a Roman Catholic priest who desires to enter upon a business life until his qualifications are known and his character as a truthful, reliable man is established. Business men do not take into their employ any other kind of persons. Christ's Mission will be glad to help even those priests who "have had enough of religion" if they really and truly want to learn what the religion of Christ is.

Another priest said he was secretly married, and he hates the Roman Church with the utmost intensity because he cannot publicly acknowledge his wife. If Christ's Mission would help him to obtain a situation as clerk or teacher he would be happy, though for family reasons and regard for the feelings of his Roman Catholic friends he would not like to make any public declaration of his position.

The fourth priest said he would leave the Roman Church immediately and come to Christ's Mission if he could get a Protestant church where he could be

pastor. The reply sent to that ambitious priest was that if he withdrew from the priesthood and renounced the Roman Church he could apply to some Protestant seminary for admission to pursue a course of study in Protestant theology, and if accepted he would be assigned to a church by the ecclesiastical authorities of that denomination. There are scores of former priests now pastors of Protestant churches in all the denominations who had the good fortune to adopt this course and are happy and prosperous in their work. There is no other way for a priest to become a pastor in a Protestant church.

REV. ANTONIO MILANESI.

Last May this young Italian priest who desired to learn the way of the Lord and become a Protestant Christian came to Christ's Mission. He had applied to a Protestant minister for guidance and help, but he would do nothing for him. Christ's Mission welcomed him and cared for him, and now through the kindness of the Christian Alliance he is preparing for missionary work in South America. Antonio's full history was given in THE CONVERTED CATHOLIC last year.

FACTS AND FANCIES.

BY REV. F. WATRY.

One Father Yorke, of San Francisco, recently lectured in that city on "Figs of Thistles, or the Preachers in the Pacific." He had evidently obtained all his information on the subject from unfriendly, if not bitterly hostile, sources. He made the most of his opportunity, and spared neither the living nor the dead. It is charitable to suppose that he is in blissful ignorance concerning the whole matter, and yet thinks himself well informed. The lecture was probably no surprise to anybody, because it was what one might expect at any time from such a source. But it must have been a surprise and a humiliation to thousands of people to find that among all the Protestant ministers on this Pacific Coast there was not one who had sufficient courage or love of truth to publicly expose the ignorance, malice and self-conceit of this modern Pharisee.

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Many wise and good men hold that it is useless to enter into argument with a person whose chief end and aim is *victory*, not truth. Such a person will, of course, make use of means both fair and foul to gain his point. And if the unthinking crowd shouts *victory*, that is all he wants. No wonder the calm and earnest and honest scholar shrinks from an encounter with such an opponent.

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But is he who knows and loves the truth justified in leaving the religious demagogue in indisputable possession of the field? May the character of the living and the memory of the dead be defamed with impunity? How long will this modern Goliath be encouraged to defy the army of the living God? Is there not a man in all our Israel who dares to arise and defend the cause of the Lord against the brutal attacks of a nineteenth century Philistine?

This is one of the many incidents that reveal the attitude of many Protestant ministers toward the Roman Catholic clergy. It appears to me that this attitude is exactly like that of the average boy toward a vicious dog. The dog growls and barks and shows his teeth and tries to convince the boy of his desire and ability to do him harm. The boy, instead of fearlessly going on his way and thus putting the noisy canine to flight, manifests his fear. He tries to conciliate the dog by saying nice things to him. His lips would even indicate to kiss him. He wants peace for his own safety's sake. If the dog were safely chained we all know what the boy would do. Anyway his behaviour is not manly—it may be that some day.

THE ROMAN CATHOLIC CHURCH DIVIDED IN AMERICA.

THE divisions and dissensions in the Roman Church in this country have been the subject of many articles in this magazine for years past. It is like a house divided against itself, and as the Bible says, such a house cannot stand. It will fall, and the signs of its disintegration are apparent on every hand. Not alone is the fact plain and clear that the people are falling away from it and uniting with the various branches of the Church of Christ in the different denominations, but the quarrelings and dissensions among the high ecclesiastics show that the divisions in its ranks are so serious that the whole fabric is in danger of falling into ruins.

The New York *Independent*, the foremost religious paper in this country, had an article from "A Catholic Priest" in its issue of January 14, 1897, to which it referred editorially, in the same issue, as follows:

"The last time we published an article on Catholic affairs by 'A Roman Catholic Priest' we were surprised that one or two suspicious Catholic papers questioned our good faith, and denied that any priest in good standing could write so critically. We wish, therefore, to say that the writer of this article and of a similar article in this week's issue, is a Roman Catholic priest in good standing and present responsible official service in the Roman Catholic Church. The internal evidence would be sufficient; for the documents from which he quotes, never given to the public before, were privately printed in Italy in an edition only large enough to send copies to our American bishops and a very few other persons, so that their existence has not been generally known to the priests, although Father Zurcher, of Buffalo, has just published in a remarkable pamphlet other quotations than those we print. Nor is it strange that Catholic priests should desire to write anonymously when they criticise their ecclesiastical superiors. They can hardly do otherwise. If one wants to know why, let him read Father Lambert's editorial in the *Freeman's Journal* of last week, in which he explains why no list was even kept of the subscribers for the priests' fund to provide a residence for the Apostolic Delegate. We quote from this sound Catholic authority:

"'Many priests, desirous of contributing to the Delegate's home, requested that their names be not made known, lest their generosity might bring them into trouble with their immediate ecclesiastical superiors, who frowned on the movement. . . . Those priests were informed that their names would not be made known, but that a record would be kept until better times. In compliance with this promise the contributor received a receipt with his name and a number on it. The corresponding number was recorded, with the amount contributed; but no name was registered. . . . It is a curious piece of history, is it not?—in this Republic, in this nineteenth century! . . . That record is preserved in the archives of the diocese of Buffalo, . . . a record of figures without names, each number corresponding with one on the receipts given to the donors, who can reveal themselves when they desire to do so; but the record betrays nobody.'

"For the same reason our good and loyal priest contributors ask that their names be not betrayed."

We copy from the *Independent* the article in full. That paper gives the heading—

"THE GERMAN CONSPIRACY IN 1886.
BY A CATHOLIC PRIEST."

But we would prefer to substitute the following heading:

CONTEST OF THE IRISH AND GERMAN CATHOLICS.

BY AN IRISH-AMERICAN PRIEST.

Here is the article in the *Independent* which shows how Rome is divided :

It was in the December of 1886, ten years ago, that Bishops John Ireland, of St. Paul, and John J. Keane, of Richmond, were sent to Rome as representatives of the American hierarchy to treat with the Propaganda upon the then much-mooted project of establishing at Washington a Catholic university. On their arrival in that city those prelates were extremely surprised to find at the headquarters of Catholicity a German ecclesiastic—P. M. Abbelen—from the diocese of Milwaukee, Wis., calling himself the delegate of the German bishops and German Catholics of the United States, and stealthily intriguing to obtain, in their name, from the Roman authorities legislation altogether new and unprecedented for the American Church. This legislation was in the nature of exceptional privileges to be accorded to the Catholic Germans, and was intended to aggrandize their position and to foster and extend their language. Under the specious pretense that in some dioceses the Germans were slighted and deprived of certain rights, the Rev. Abbelen sought to extract from Rome, for his countrymen here in the United States, a number of advantages over the Catholics of all other nationalities, as well as a series of exemptions for them from the ordinary ecclesiastical laws. These precious privileges, if they once receive the sanction necessary to give them validity as universal laws governing the Church in America, would have singled out the Germans as the most favored race in the United States, and as the peculiar objects of the esteem and affection of the Supreme Pontiff, who thus seemed to honor them as "the eldest sons of Holy Church."

The greater number of bishops here in the United States had no knowledge whatever of the presence of this so-called representative in Rome, nor of the demands—in their actual form—which he there urged upon the ecclesiastical authorities. Bishops Ireland and Keane, disgusted with the scheming and the claims of the German cabal in the United States, through this priest in Rome, lost no time in laying before the Cardinal Prefect of the Propaganda, Simeoni, a petition counter to the demands of Abbelen, and requesting that the entire cause be delayed until the bishops of America could be heard from in their own behalf. I quote from a copy I have obtained of this secret document of the bishops, translating the original French into English :

"When the knowledge of this secret movement shall come to them, the bishops of the United States will be exceedingly indignant. We are convinced that they would never forgive us if we did not hasten to expose *the bad faith of this German party*. . . .

"The question under consideration is styled, according to the Rev. Abbelen, 'The question in the United States between the German Catholics and the Irish Catholics.' Presented in these terms the question cannot be discussed; it has no existence. The only question that can be considered is this : 'The question between the *English tongue*, the language of the United States, and the *German tongue*, which emigrants from Germany have brought and are bringing over to America.' Why the Germans so often give to this question another form, as if to indicate that there is a conflict of races in America between the Germans and the Irish, it is not for us to say. But neither the truth nor the justice of the case permits us to accept what they seek to impose upon us. What we find in the United States, instead of Irish parishes, is parishes of the

English language, which are composed either of Catholics who are not at all of the Irish race or of Catholics whose ancestors may have been Irish but who today are from every point of view Americans, and who, moreover, are averse to being considered Irish. Or, again, they may be composed of Catholics born in Ireland or the immediate descendants of Irish immigrants. But they are all parishes of the English language, and are never called Irish parishes. The English-speaking bishops and priests, of whom a large number are in no respect of the Irish race, have the interests of the Church in the United States too much at heart not to endeavor to eliminate from religious affairs Irish nationalism, and to impress their flocks—as far as the circumstances of time and place and sound principles will permit—with an elevated and catholic character, against which no element in a very heterogeneous population can raise any reasonable objection. The sole question, then, which can be considered, in what regards the English-speaking bishops and priests in America, is this—the question between the English language and the German language."

After showing that the German language is far from being the only foreign tongue in use among Catholics in the States, and then pointing out to the Holy See the pernicious consequences sure to result if special legislation be enacted in favor of any one nationality or the language of any particular race in the American Church, the bishops continue:

"There exists among the Germans in the United States what we may call '*the active party*,' whose sole object seems to be to preserve intact and to perpetuate to all time the German spirit, that which Abbelen pleads for—the *mores*, *consuetudines*, *usus et cultum Germanorum*—among German immigrants and their descendants, and to prevent them from changing their language for the English language. Furthermore, this violent cabal seeks to give a preponderating position to German influence in the Church in America. This is the party of which Rev. Abbelen is now the representative in Rome. This clique is posing in its public declarations in the United States, and in its appeal to Rome, as *the German people of America*. These pretensions are far from being founded on fact. There are numbers of Germans in America who would oppose the establishment of a permanent Germany in the United States. Lately the German Lutherans in America assembled in synod, decided that in order to preserve better their people in the Lutheran faith, they would henceforth take particular care to teach the religion in English no less than in German. It is, indeed, acknowledged that an obstinate prejudice for the German tongue is much more noticeable among German Catholics than among German Protestants. A German Catholic paper boasts with emphasis that the sole safeguard of the German language in the United States is the Catholic clergy—truly a pitiable vaunt!

"Now this clique among the German Catholics is going beyond all limit in its intemperate and censurable zeal for the German language. We could recite many facts showing the rabid spirit of aggression distinguishing these Germans; facts which, moreover, are exceedingly hurtful to Catholics of American or Irish origin, and against a repetition of which the latter are beginning to arm themselves. These infuriated zealots incessantly intrigue to procure an exceptional position for the Germans in the American Church, and to intimidate the English-speaking bishops and laity. The object of some German bishops seems to be to Germanize their entire dioceses, and that of the German priests to Germanize their parishes. As

soon as one of these alien priests is placed over a mixed parish the school becomes German: German customs are introduced into the church; the English-speaking people grow weary of bad sermons in worse English and gradually absent themselves from divine service; and in this way American Protestants will never cross the threshold of a Catholic temple. Let this German element but once obtain a preponderance and it will immediately inaugurate a warfare to perpetuate itself. Henni, late Archbishop of Milwaukee, had the audacity to declare openly that never would a bishop of the Celtic race sit on his episcopal throne. Under this prelate the American young men of the diocese who aspired to the priesthood were compelled to seek an asylum in other dioceses; and—the (Milwaukee) Wisconsin clergy becoming almost exclusively German — English-speaking Catholics in pretty large numbers have emigrated to other parts of the United States, expressly to get away from a German Church with which they have no sympathy, and under which they foresee that their children would lose their faith.

"In fact, we have evidence to prove that among certain German bishops and priests there is a *conspiracy*, followed up by systematic plans and efforts incessantly made, to extend the German episcopate over the entire United States; and it is openly boasted, to the mortification of other Catholics, that the German cause is bound eventually to be victorious in Rome, and, in consequence of this idea, attempts are being forever made to Germanize the Catholic Church.

"These facts are a cause of disaster to the Church in America; the Catholics of the English language get discouraged; their love for religion becomes cold; their character is not that of the Germans; they do not clannishly combine; they make no plans of resistance; except in extreme cases they do not bring their complaints to Rome; but they are beginning to see in the Church an alien stepmother, and little by little they separate from her; their children no longer frequent Catholic schools, of which the heads but imperfectly understand the language of the country; they but reluctantly listen to sermons preached with foreign accents frequently in a jargon of German and English; the German habits and ideas are repellant to them. The more their American patriotism increases, the more difficulty they find in loving a religion, of which all the forms are strange and outlandish; and thus they withdraw more and more from their duty. Often English Catholics, being the first to arrive in a certain locality, have built at their expense the church and rectory; later on a handful of Germans arrive; the war for the rights of the Germans is carried on with an obstinacy and a spirit of aggression characteristic of the compatriots of Bismarck; the English submit in order to have peace; a German priest is installed, and the parish is forever Germanized. The Germans speak of their own rights; they are silent as to the rights of others, as if all those in America who are not Germans had no rights. We can cite parishes and dioceses in which there is a frightful number of Catholics lost to the Church, because—in an English country—alien priests sought to Germanize them. If now we seem to raise our voices, it is because we feel the *existence* of a *great danger* for the Church, and that in the past our fault has been in keeping silent too patiently. If lately some appearances of opposition to the Germans have come to the surface in America it is an opposition to these constant encroachments—so contrary to all justice, so opposed to all the rights of English-speaking Catholics. We, there-

fore, enter our solemn protest against this continued movement of the Germans to arrogate to themselves the entire government of the American Church. We have no objections to the Germans having all the rights which are due them, nor to their conducting their own affairs, whether religious or temporal, just as they may desire; but it is necessary sharply to remind them that America is not Germany, and that there are other Catholics there besides the Germans.

"With the German Church in control in America there would be no hope for the conversion of American Protestants. This is a vital question for our religion. The Church will never be strong in America; she will never be sure of keeping within her fold the descendants of immigrants, Irish as well as others, until she has gained a decided ascendancy among the Americans themselves. Thank God, the times seem favorable for their conversion; prejudices are dissipating; the conservative principles of the Catholic Church recommend her; there is a decided movement toward the Church. To accelerate this advance the Church naturally must, as far as it can be done without danger to other interests, be presented in a form attractive to Americans. The great objection which they have until now urged against her—an objection which at certain periods of her history they entertained so strongly as even to raise persecutions—is, that the Catholic Church is composed of foreigners; that it exists in America as an alien institution, and that it is, consequently, a menace to the existence of the Republic. Can we persuade them to lay aside this objection and receive our invitations to hear the Church, by spreading before them the obstacles to the Americanization of the descendants of Catholic immigrants, and by placing in the first ranks—as ths representatives of the Church—men who have no sympathy with the ideas and the legitimate aspirations of the nation, foes of American civilization, who understand only imperfectly the language of the country? Will Americans, perhaps, find pleasure in temples in which Catholics even of the English language grow weary, and in which everything has the air of a foreign land? The Germans bring with them to America some noble qualities; but they also bring with them certain ideas and methods of action of which the Americans have a deeply rooted dread. The socialistic movements in the Uuited States have mostly Germans at their heads; the Germans have little or no respect for the sanctity of the Sabbath; their notions and customs regarding the use of intoxicating beverages are frowned at by the best Americans. Now, weighing well all these facts, if you extend further the German influence over the Church the Americans will see in her a powerful agent in spreading broadcast over the land those ideas and manners which they tolerate least in the Germans. It is very easy to raise a stormy future for the Church; to accomplish this there is no means surer than to make her appear as the product of an imported European nationalism. Is it desired, on the other hand, to give to the Church in our country the social prestige which will assure for her the public influence which she needs for the enjoyment of all her rights, and to make her recognized in the legislation of the nation? Give her in her exterior forms an *American character* which, moreover, suits well with her divine Catholicity; and, above all, choose for her as her principal pastors and great representatives, men of noble and Catholic minds and hearts, whose sympathies and whose accents show that they understand the country and are devoted to its interests. A Catholicity with the cus-

toms and language of America would never be tolerated in Germany; why, then, are these foreigners permitted to foist upon the United States a Catholicity with the language and customs of Germany?

"We have presented the foregoing observations to the Holy See for the purpose of showing that the Catholics of the English language deserve to be heard; we seek also such a delay in the determination of these questions as may enable the bishops of the United States to become acquainted with what is going on at Rome, and allow them time to communicate their ideas to the Propaganda. The bishops of the United States have, until now, believed that unity existed in their ranks, and that questions concerning the interests of religion could be discussed between themselves in peace and fraternal love. With the most profound regret they will now learn that they were sadly mistaken, and that while all seemed calm around them, an evil tempest was rising and was about to break forth. We beseech the Holy See not to approve of the sinister intrigues of these malcontents; our supplication is that all deliberation upon these matters be suspended until the necessary information of what is now going on in Rome be transmitted to the American bishops who are in entire ignorance of these proceedings."

This interesting document is dated, Rome, December 6th, 1886, and is signed by the Bishops of St. Paul and Richmond.

The tidings of these masked German intrigues at Rome were received by the American bishops—as one of them writes—"with profound astonishment and intense indignation." The majority of the prelates at once individually sent dispatches to Rome, urging upon Bishops Ireland and Keane the duty of resisting by every means the dark-lantern projects of the Teutons. Extracts from the official epistle (dated, Cleveland, O., December 26), sent to Rome by Bishop Richard Gilmour, will manifest the common feelings of the bishops on this occasion. It is needless to say that Richard Gilmour, the descendant for generations of Scotch Covenanters—a convert to the Church—could never be accused of entertaining prejudices favorable to the Irish; quite the contrary.

This prelate wrote:

"The mission of the Rev. Abbelen has caused a profound displeasure in this country wherever the news of it has come. The efforts made to obtain special favors for the Germans appear to us as a very serious *menace;* their being made without the knowledge of the bishops not only shows a want of tact, but also furnishes us with the proof that they dare not discuss openly in America their preposterous claims. They have no complaints to make, and it is false to say that they have been neglected. On the contrary, I affirm that the Germans receive far more favors than their talents or their number warrant. If it were not for the great patience displayed by the English-speaking Catholics they would already have resisted, even to the effusion of blood, the grasping egotism and the menacing advances of these Germans. If the Holy See imposes upon us a special legislation in their favor a war of races will be inevitable; and in this war the Catholics of the English language will have on their side the sympathies of the entire American people.

"Certain German ecclesiastics, with narrow and egotistical views, are the instigators of all this turmoil; the German laity are far from nourishing such a fatuous spirit of nationalism as is found among their priests and prelates."

Many other prelates, among them Archbishop Corrigan (who afterward joined this faction in opposition t

Bishops Ireland and Keane), wrote in terms just as forcible to Rome against Teutonic invasion.

Now what was the result of the Rev. Abbelen's deep-laid maneurves in Rome to secure for his compatriots all the offices and dignities—in fact, *the spoils*—of the Catholic Church in America? The English-speaking Catholics of these United States owe to Bishops Ireland and Keane an undying debt of gratitude for completely thwarting the artifices of these clericals. The Rev. Abbelen's designs were frustrated by the manly and spirited representations made to the Holy See by the Bishops of St. Paul and Richmond. Abbelen himself was ordered to leave Rome in disgrace. It must be admitted that he was rather the tool of the schemers than the brains of the conspiracy; yet this mission of his to Rome ruined forever his prospects of advancement for the future.

But before closing the account of this curious episode in the history of the American Church, we have still to point our moral and adorn our tale.

This German faction of conspirators received a crushing defeat at Rome; yet this disaster did not cause them to abandon their designs or cease their activity. They are stronger to day in the United States than they were ten years ago, greater in numbers, vaster in resources. But now they call themselves the "conservative" Catholics. They wage war against everything having the appearance of being American, especially the public schools where the English language is taught; they are extremely zealous for the increase of those parochial schools where the only tongue spoken by teachers and children is the German. In short, they still do business at the old stand.

For ten long years the wound dealt them in Rome by Bishops Ireland and Keane has rankled in their hearts. They have constantly tried to harass and to injure Archbishop Ireland, and to stab him either in the open or in the dark. They are envious of his acknowledged success as a churchman, and of his world-wide influence as the leading representative Catholic of the United States, and the great ecclesiastical tribune of his people. Bishop Keane has not fared better at their hands. No prelate belonging to their faction ever had a kind or encouraging word for him. The German party never contributed to the Catholic University; they persistently opposed its success, because Bishop Keane was its head. Their newspapers now boast that they have brought about the downfall of this enlightened and progressive American bishop; they also boast that Ireland will be their next victim.

Without a knowledge of the German conspiracy of ten years ago and its results, it is impossible to understand the feelings constantly manifested by these ecclesiastics against the Archbishop of St. Paul and the now dioceseless titular Bishop of Ajasso, late Rector of the Catholic University. This incident is the key to the whole situation.

Martin Luther s Sayings.

"Ah!" said Luther, "were I but a great poet, I would write a magnificant poem on the utility and the efficacy of the divine word. Without that word what should we be?—For several years I read the whole Bible twice in every twelvemonth. It is a great and powerful tree, each word of which is a mighty branch: each of these branches have I shaken, so desirous was I to learn what fruit they, every one of them, bore, and what they could give me. Each time I succeeded in obtaining a couple of either pears or apples."

"Of what account are the saints in comparison with Christ? They are no more than sparkling drops of the night dew upon the head of the bridegroom, scattered amongst his hair."

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XI.

THE PUBLIC SCHOOLS AND THE PAROCHIAL SCHOOLS.

THE public school question may appear to have no direct bearing on our present subject, yet inasmuch as the Roman Catholic bishops go out of their way a good deal to interfere with our public schools, while they neglect the most important duties of their dioceses, we will give a chapter to the consideration of this subject. We merely wish to show that the bishops are forever attending to anything and everything but their own business. They make themselves busy about many things, neglecting the things necessary. Their first desire is to know what is going on and then to boss the job, and if warned to keep their hands off they kick up a row, refusing to be comforted.

Now let it be noted that the bishops who particularly make themselves prominent in condemning our public school system are foreigners, men born and educated abroad, who have no interest in our welfare as a country, who sneer at everything American, revile and ridicule our laws, government and customs. American born bishops and priests do not do so. These latter received their early education in the public schools, and recognize these schools as blessings which no church could supply, and especially not the Catholic Church, burdened as it is with debts and an unsound discipline. The very best bishops and priests were and are those educated in the public schools. Archbishop Williams of Boston, Archbishop Wood of Philadelphia, the late Archbishop Bayley of Baltimore, Bishop Gilmour of Cleveland, Cardinal McCloskey of New York, Archbishop Elder, the late Bishop Young, the saintly Bishop Timons and a score of other bishops, living and dead, and thousands of excellent priests, attended in their early youth the public schools, and there received the first germs of that learning for which they were subsequently distinguished. There they learned to love and appreciate the blessings of being born in free and independent America. There they were taught to respect the rights of others and manfully to defend their own, and old and venerable as they are today, with what sweet memories do they look back on the happy, innocent days, when with little dinner baskets carefully prepared by the dear old mother, long since gone to her silent home, they sought the little school house on the hill, or maybe the more pretentious frame one of their native village. These men do not, could not conscientiously say a word against the schools where the clouds of original ignorance were dispelled by the beams of the glorious sun of enlightenment as it shone in the horizon of our primitive public schools. The very poorest schools are our Catholic parochial schools. The teachers themselves for the most part are ignorant of what they attempt to teach, and how can it be otherwise since the Church is unable to pay for the services of good teachers? Intelligent men and women will most undoubtedly seek employment in schools where they receive a respectable salary. The Christian Brothers or any other kind of brothers of a religious community are proved to be failures as teachers. Brothers are neither priests or laymen just as a bull frog is neither bird nor fish. They should not be employed to take charge of or teach boys. Their habits are not clean; their manners are uncouth; their language vulgar and frequently ungrammatical. They

have imported to this country (for they are of foreign birth) a notion that whipping, beating, pounding, thrashing, are the chief means to be used in the instruction of youth. They are always striving to maintain order by these means, and of course never succeed, for young Americans, Catholic or Protestant, will not suffer abuse with impunity. Children, always close observers, are very apt to be also close imitators of their teachers. Now what parent wants to see his boy grow up a rough, vulgar rowdy, right under his eyes? And this we say, with the knowledge that many parents agree with us, is the way the youth of our Catholic parochial schools are growing up.

Now the public school teacher must be a scholar, and must respect his pupils and teach them to be little gentlemen and respect him. He must govern as a good ruler should, not by brute force, but be demonstrating to the children that it is altogether for their own benefit to maintain order; and by praising the conduct of good boys and condemning that of the unruly; and finally, as a last resort, he permits no really incorrigibly bad boy to contaminate the school, but causes expulsion. The accusations of immorality in our public schools are calumnies and lies. There is not a whit more immorality in the public schools than in the Catholic parochial schools; not any more than there was twenty, forty or fifty years ago, when we attended school ourselves. Never mind what foreigners may say, it is they who are corrupt, not the children of the public schools. Beware of that man who goes about preaching of the present immorality of our schools, teachers and children. We would not wish to see a child, boy or girl, entering that person's house. There are so many things to be corrected in grown up men and women that priests can find enough to employ their time without dragging in and crying down crimes that have no existence but in the morbid minds of old reprobates.

About religion in the schools, the case is simple. Religious teaching or the teaching of a religion in school is forbidden, and that settles it. But suppose it were permitted, no matter what form of religious doctrine is taught or by whom it is taught, the time so spent is just so much time thrown away. Children will neither learn nor acquire religion from having a few chapters of the Bible read to them, nor from learning a chapter in the Catechism, nor from hearing a prayer, nor from anything said by a teacher during school hours. How many an hour, day after day, must they break their stubborn wills and make their little heads ache over the lessons in grammar, geography or some similar study before they begin to understand it. And yet wiseacres think to teach them religion in a few moments! In our schools they are taught to do good and avoid evil. Any teacher who would attempt to instruct his pupils in evil—swearing, naughty words, lying, malice—of any kind would soon be found out, and think you for a moment, parents would allow such a one to hold charge over their children? But the truth is, that every teacher in our public schools is very careful for his own sake, and for the good name of his school, to correct every tendency to evil in his scholars. This and the golden rule to do to others as they wish to be done by, is sufficient religious teaching in the schools. For the rest, to parents, priests and ministers appertains the duty of giving religious instruction.

Alas, how many priests shirk this important duty in regard to children. They wish only to preach learned sermons on profound doctrines to grown and educated people: they have no time for such unimportant (?) affairs as instructing children. How seldom is the

pastor seen in his own school? When is he heard giving an instructive little sermon to children!

They are in a Catholic school, he says, and therefore safe! Half the children educated in Catholic schools turn out to be infidels. This is proved by taking a census in any parish of the children (now grown up men and women) of Catholic parents, who will tell you they have no religion, but were schooled by Brothers in Catholic parochial schools. Every priest knows this to be true. On the contrary, the staunchest and bravest Catholics are those who have been educated in the public schools, right in the midst of Protestants. And this is the case not alone in our country but the world over. England, the North of Ireland, Prussia and New England produce the most noble, pious, generous, faithful Catholics; while Italy, France, Spain, Portugal and Austria are overrun with infidels and mockers of religion and sacred things. Just take for example the observance of the Lord's day in the latter so-called Catholic countries. Any stranger who visits them would suppose it were a working day, and that the commandment, "Thou shalt keep holy the Sabbath day," never was promulgated. Now these foreigners should not come here to this country to abuse our systems and undertake to teach us our duties, while they leave an ignorant, infidel people in their own land.

We Americans, Protestants and Catholics, should live in harmony and peace, since circumstances compel us to dwell together and to have much intercourse with each other. Let each choose his own way to go to heaven, urging each other to good. We have no right to say who must go to hell. To the Lord alone who judges not the outward but who searches the very hearts and secrets of men, to Him belongeth judgment. No good ever came of religious strife or persecution. We must ever doubt the sincerity of his faith who would engender sectional animosities in this peaceable Republic. European countries where such things have taken place should be forever a fearful warning to us. Let us stand firm for our institutions, and forever united against any foreign interference. Instead of striving to destroy our public school system let us build it up stronger and make it more perfect as we grow into a greater and more powerful nation. In this all Christians of whatever denomination can unite without foregoing one jot of their religious understanding, for the law plainly says that our schools must not be turned into religious conventicles, and hence the Catholic and Protestant have equal rights and derive equal benefits from the public schools. At home and in the church are the proper places for religious instruction, and father and mother and preacher and priest are the proper persons to teach religion. How would any man like to have his employer always ringing religion into his ears? How would children like to have religion stuffed into them with every lesson in arithmetic, geography, etc. They would get sick and tired and totally disgusted with it. There is a time for all things; school hours and houses are neither time nor place for cramming creeds into children. The religion which is common to us all —the love of God and our neighbor— must be inculcated in school, for this is taught everywhere. Our advice to Catholic bishops and priests is to mind their own business; they have enough to attend if they could only be induced to let alone what is good enough and try to improve that which requires reformation. Let them do away with sham and worse than useless parochial schools and save that money to pay the immense church debts.

(TO BE CONTINUED.)

Roman Catholics & Protestants.

Under the above heading the New York *Outlook*, edited by Rev. Dr. Lyman Abbot, the successor of Henry Ward Beecher in the pulpit of Plymouth Church, Brooklyn, in its issue of January 16, 1897, had the following article:

"The Rev. David S. Phelan, editor of the *Western Watchman*, has the courage of his convictions, and does not hesitate to express his mind in his article on the Roman Catholic Church. Speaking of the removal of Bishop Keane from the rectorship of the Catholic University, he says: 'But it is doubtful if he would have been removed if he had not advanced dangerous views on Protestantism. Catholics believe that Protestantism is a damnable heresy, worse than any that has yet arisen in the Church. They think it is charity to tell Protestants so; to labor to convince them that it is so; to co-operate in bringing them out of their position of awful danger. If there is anything more uncharitable than another in our intercourse with those of heterodox persuasion, it is teaching them or encouraging them to be content with their present spiritual state. Bishop Keane was the paraclete of American Protestants. . . . For this he was removed.' This is plain speaking, and no doubt authoritative. It is interesting sometimes to see ourselves as others see us. Think of such men as Bishop Potter, Dr. R. S. Storrs, the late Prof. Hodge, and others of the same stamp, as damnable heretics! It is fortunate that we do not all see alike."

The extract quoted by the *Outlook* was copied from the New York *Independent* January 7, 1897, where Phelan had an article on the position and prospects of the Roman Catholic Church in the United States. However wicked Phelan may be he represents truly the doctrine of the Roman Church regarding Protestants. The Paulists in their so-called "Missions to Protestants" do not tell the truth regarding this matter. Phelan does.

The Work of Christ's Mission and "The Converted Catholic."

From the *Herald and Presbyter*, Cincinnati, Ohio, January 13, 1897:

Besides recording the conversions from the Roman Catholic Church, THE CONVERTED CATHOLIC is a most valuable publication, a storehouse of information on all subjects relating to the Roman Catholic Church and the questions at issue between that Church and the Protestant Christian world. It is reliable and accurate in its statements, and the tone and manner of discussing controversial topics cannot be too highly praised. The Thirteenth Volume, composed of the monthly parts for 1896, bound in cloth, is one of the best of the series. The articles by the Editor, who as a former priest understands Romanism thoroughly, throw much light on the policy of the Church and exposes the tactics of the hierarchy and Jesuits in their efforts to gain supreme power in this country.

From the *Lutheran Observer*, Philadelphia, Pa., January 22, 1897:

THE CONVERTED CATHOLIC is a monthly magazine which the Rev. James A. O'Connor commenced in 1883 "for the enlightenment of Roman Catholics and their conversion to evangelical Christianity," and it has admirably fulfilled its mission. The testimonies of five thousand converts from Rome have been published in its columns, and cheering news of the progress of the work fills its pages every month. The bound volume for 1896 has reached us and is replete with interesting and valuable information respecting the Roman Catholic Church, and its movements in this country.

From the *Free Methodist*, Chicago, Ill., January 13, 1897:

We take pleasure in noticing the bound volume for 1896 of THE CONVERTED CATHOLIC, by Rev. James A. O'Connor. Through Mr. O'Connor's influence many Roman Catholics have been led to the faith in Jesus Christ and renunciation of the delusions of popery, among them fifty Catholic priests, some of them highly educated men. May the good work of Mr. O'Connor at his Christ's Mission and in THE CONVERTED CATHOLIC go on with increasing success. The magazine is both a very valuable and a very interesting journal.

We hope our readers will renew their subscriptions to THE CONVERTED CATHOLIC for this year, 1897, as soon as possible. We need all the aid we can get to carry on this work.